

November  
1947



THE  
*Instructor*  
NOVEMBER 1947

WILFORD WOODRUFF

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928. Copyright 1947, by George Albert Smith for the Deseret Sunday School Union Board.

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## CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

Hosanna to the Son of David—*Dorothy O. Barker*. The "Two Bits" Burro—*Lee Priestley*. The King's Parrot—*Ernestine and Florence Horvath*. An Indian Never Forgets—*Sara O. Moss*. Down the River—*M. Clark*. The Chubbies—*John Martin*. Our Young Writers and Artists. True Pioneer Stories—Retold by Children. Pioneer Sarah and Samuel—*Alice B. Woolf*. Safe On Tiny Mountain—*Florence Bierge*. On the Reading of Good Books—*Abbie H. Wells*. Extracts From the Address of President David O. McKay (June Convention).

# THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints  
Devoted to the Study of What to Teach and How to Teach  
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland  
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## *The Beverage Alcohol Problem*

MILTON BENNION

WE publish in this issue a review of Harry S. Warner's book, *The Liquor Cult and Its Culture*. This book furnishes ample evidence of the very great danger to America of the widespread and growing indulgence in the use of alcoholic beverages. It is folly to saddle major responsibility upon the younger generation, or upon those who have already become victims of alcoholism. Every adult member of the community must share responsibility. Whether in time of peace or war the use of alcoholic beverages is a menace to the health, safety and sanity of the nation and of the world. The manufacture of these beverages is a great waste of food resources in a starving world. Their consumption destroys most valuable human resources—sound judgment, self control, and efficiency in performance of both physical and mental work. Those who indulge in this deceptive narcotic generally feel more efficient and more confident in their actions. This attitude is often the cause of accidents resulting in mutilations and sometimes deaths of others as well as themselves.

The serving of alcoholic beverages in clubs and homes is one major means of initiating the thoughtless, and those that follow the prevailing fashion, into the practice of imbibing intoxicating drinks. Of those thus initiated it cannot thus far be determined who will become alcoholics. It is, however, established by reliable tests that all will be worse off for their indulgence.

What of those who never drink and never serve alcoholic beverages? Are they not also responsible in some measure for the present situation? Many votes for repeal were secured on the assurance that this action would promote temperance, yet we tolerate alluring advertising of all sorts of alcoholic beverages to stimulate people to drink more, and to induce more people to acquire the habit; this for the financial benefit of manufacturers, dispensers and advertisers who must share alike in the responsibility for subordinating human life and character and the material well being of the community as a whole to the desires of some groups for large and rapid gains in wealth.

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## YOU AND ALCOHOL

Radio Addresses, 1946. Published by Columbia Broadcasting System.

"Industrial alcohol is essential and of vital importance, but beverage alcohol is in no case essential to 'life, liberty and the pursuit of happiness.' As Lincoln once said, 'Liquor may have many defenders but no defence.' It cannot be defended as essential. Any physiological or psychological effect desired can be obtained by other means and in most cases with no detrimental results and with no habit-forming after effects."—Rev. Herbert H. Parrish, Administrative Director, National Temperance Council, Inc.

"But even the most scientifically minded must concede that this question cannot be thought of exclusively in terms of the organic. The problem as it appears in society cannot be divorced entirely from ethical considerations."—Dr. E. M. Jellinek, Director of the Section on Alcohol Studies of the Laboratory of Applied Physiology, Yale University.

# The Liquor Cult and Its Culture

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**T**HE LIQUOR CULT AND ITS CULTURE, Harry S. Warner,\* The Intercollegiate Association for the Study of the Alcohol Problem, 12 N. Third St., Columbus 15, Ohio, 1946. Pp. 116, cloth \$1.35, paper \$1.00.—This book is an excellent factual study of the problems of alcoholic beverages based upon well authenticated historical, sociological, psychological and medical studies to date.

Following are the chapter headings: I. Origin and Questioning, II. The Urge for Alcohol, III. Alcohol and Personality, IV. Alcoholic Culture and Health, V. The Cult in Social Customs, VI. Alcoholic Release and Public Safety, VII. Alcoholic Release and Public Disorder, VIII. Illusion in Alcoholic Culture, IX. From Illusion to Reality, X. Outgrowing Alcoholic Culture. Each chapter is divided into sub-headings ranging in number from seven to fourteen.

"It has been established that even in the smallest doses alcohol exerts a depressant action on the central nervous system."

"Of all the intellectual functions, that of self-criticism is the highest

and latest developed, for in it are combined the functions of critical judgment and self-consciousness, that self-knowledge which is essential to the supreme activity we call volition or the deliberative will.—British Med. Research Council."

It follows that the sense of responsibility and standards of behavior are lowered even with so-called moderate drinking although the drinker is deceived into thinking that the reverse is true.

It happens unfortunately that Washington D.C. is conspicuous for its very heavy consumption of alcoholic beverages and the social pressure by which many young men and women employed there are initiated into the drinking habit. The only safety for youth there and for that matter elsewhere, is to take a firm stand against indulgence in any degree no matter what the social pressure may be. "The crucial age in the starting of drink customs and habits is between 18 and 21. Formed at this period, they become regular in the next few years."

Some of the brewers are campaigning to make their products popular with housewives that the younger generation may acquire early the habit of drinking beer. They may then count on them as good customers for life, or until their appetites for alcohol require gin or other strong liquor.

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\*Editor, *The International Student—of Liquor in Life Today*; Fellow, Yale School of Alcohol Studies, 1943. Lecturer, 1944 and 1945; author: *Social Welfare and the Liquor Problem*; *Prohibition: An Adventure in Freedom*; *Alcoholic Drink in Life Today*; *Alcohol Trends in College Life*, a survey; "New Understanding" monographs, fifteen titles.

In Chapter VI the author presents an excellent and informing discussion of alcohol release and public safety. This is a matter of grave concern to abstainers as well as to drinkers.

"... the creating of social conditions, philosophies and popular understandings, under which the youth of a generation can grow to maturity without furnishing its historic quota of alcoholics, addicts, and ordinary drunks in superabundance, remains to be undertaken in adequate fashion and force to meet the situation."

"Dr. Mayo said, 'We cannot tell in advance who may become victims. We have no particular test, except the test of time, which ruins the man.'"

Yet liquor advertisements are made so alluring to inexperienced youth, and some leaders in society make it so fashionable that it requires very positive ambitions for high and worthy achievements to resist these evil influences. This idea is forcefully stated in a quotation from Courtenay C. Weeks in his book *The Nature and Nurture of Life*, page 95.

"Those who feel that beverage alcohol is desirable in social intercourse and the vastly larger number of working people who count on it for release at the end of a day of toil—and all who usually remain moderate—will be making their own higher choice of satisfactions, when they discontinue practices that in every walk of life blight millions of lives. In their relative immunity,

they will think of "the other fellow," of those who cannot, or do not, and never will, remain moderate. The man of strength is ever stronger when he *chooses not to add to the* unhealthy pressures that burden the less strong, the less knowing. Here we reach the heart of the alcohol problem. For until men and women of social prestige are willing to set aside the overly-attractive custom that they may not themselves "abuse," the removal of the sources that initiate alcoholism will be practically impossible."

"It is not sufficient to promote highway safety, to restrain drinking drivers from driving and tipsy walkers from walking; to limit supplies to those who tend to excess; to understand and aid problem drinkers; to identify the community problem as one of public health; to consign the alcoholic to a hospital rather than to a jail; to seek him out persistently as man to man who knows, only too well, what he has to face. All of this and vastly more must be included as good curative service.

"In practical efforts toward solution, these specific problems must be taken one by one, that results may be gained through experience. But these reforms are not sufficient. They only indicate the vast educational and preventive service that is basic to all curative undertakings. The problem is much more complex, it comes from many sources with roots that twine and intertwine in the mores and customs of many peoples. In education, all of these

sources must be understood—at least recognized for what they are, and that they all have contributed to the seriousness of the problem as it must be faced today. This view will be realistic, true to the facts, since it will include the many influences that play and interplay on each other.

"The new approach must be broader, as well as more scientific, though not less intense, more all-inclusive than any constructive program of the past. It must reach effectively all the basic sources of

the alcohol cult as a whole. It will not reflect the attitude of reform, although reform will continue to be an essential part of any program. It will be infused with the spirit and methods of the teacher, the discussion leader, the seeker after truth 'lead where it may.'"

This volume is recommended for careful study by everyone interested in the character development of youth and the welfare of mankind.

—M.B.

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## YOU AND ALCOHOL

Radio addresses, 1946. Published by Columbia Broadcasting System

"Alcoholism in the home results in disruption of the normal home conditions essential to the rearing of children, and invites the production of nervous illness in the innocent offspring of alcoholic parents."—Dr. Henry W. Newman, Associate Professor of Neurology and Psychiatry, Stanford University Medical School.

"Alcoholism is a progressive sickness with deterioration and death or permanent insanity if not stopped. It does not swoop down like an infection, run a brief course and then subside. It starts insidiously like cancer, and generally, as is often the case in cancer, it has got hold of its victim before the poor unfortunate is aware of what is happening to him. It then grows, sometimes by fits and starts, but always getting worse, until finally the victim has no chance of recovery. Either his mind or his body disintegrates, ultimately causing death or so reducing resistance that he succumbs to any infection which comes along. The relentless march of alcoholism is one of its most frightening features."—Dr. Harry M. Tiebout, prominent psychiatrist of Greenwich, Connecticut.

"The definition of any specific problem must be oriented to the total morality of the time. The effort to reform any specific problem must be exerted in concert with the effort to re-create or re-invigorate the total morality."—Dr. Seldon D. Bacon, Professor of Sociology, Yale University; Chairman, Connecticut Commission on Alcoholism.



# Wilford Woodruff

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**T**HIS month we honor on our cover Wilford Woodruff—missionary, pioneer and fourth president of our Church.

Wilford Woodruff was born March 1, 1807 in Farmington, Connecticut. He worked at farming and milling in his youth, and he and his brother, Azmon, bought a farm in Richland, New York; it was there that he first heard the gospel.

Two missionaries, Zera Pulsipher and Elijah Cheney, came to his door one day in December of 1833 and said that they would speak at the schoolhouse that evening. Wilford and his brother attended. The spirit of the Lord seemed to come upon them and following the preaching of the two elders they both arose and testified that they felt the work was true. Two days later they were baptized.

Wilford went to Kirtland, met the Prophet Joseph and joined the Zion's Camp march to Missouri. From there he went on his first mission—which proved a difficult one though he did make a number of converts. His second mission, begun soon after his marriage in 1837, was spent largely in the Fox Islands; here he was very successful. He left this mission when he was called to return to Missouri to fill a vacancy in the Quorum of the Twelve. His ordination to the apostleship took place at the conference on the

temple site at Far West; from there he was to leave with other apostles for a mission to England. His remarkable experiences in that mission make a thrilling story. Hundreds of people were baptized by him, among them the six hundred "United Brethren" who had broken away from the Methodist Church and were searching for further truth.\*

In 1844 he was called to preside over the European Mission. His work on this mission was of a different nature, as he was directing others rather than making individual contacts himself. From there he returned to Nauvoo to find the Saints fleeing. He joined them in Council Bluffs and made the journey to the Salt Lake Valley with the first company of Pioneers in 1847.

In Utah Elder Woodruff was energetic in its upbuilding. He established a farm in Salt Lake Valley and later built homes in Provo and Randolph. In the fall of 1853, together with Ezra T. Benson, he gathered a group of families to settle in Tooele County. He made many trips through the settlements in Southern Utah with others of the General Authorities. He served in the territorial legislature; acted as

—more on page 532

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\*Read this story in *Missionary Experiences*, compiled by Preston Nibley.



# How Our Pioneers Helped to Add New Stars to Our Flag

HOWARD R. DRIGGS

## XI. MORMON PIONEERING IN OLD IDAHO

WHILE it was yet part of old Oregon, home-building pioneers from Utah began a constructive conquest of the region that later became Idaho. First of these ventures came in 1855 when a company of twenty-seven men, known as the "Salmon River Mission," under the leadership of Thomas S. Smith, journeyed northward to establish a mission settlement on that river. Arriving at their destination about mid-June, these pioneers erected a fort which they named Limhi, after a noted Nephite king, whose story is related in the Book of Mormon.

Practical missionary work followed. Friendship of the Indian tribes, chiefly the Shoshones and the Bannocks, was cultivated. Such of the redmen as would respond to the teaching were led in the tilling of the soil and also in learning simple principles of the gospel. Trade was encouraged between them and the missionary group, which was increased by the coming of others from Utah.

Results of promise soon began to come. According to church records, seventy of the Indians, accepting the gospel, were baptized. Among these was one of the chiefs of the

Shoshones named Snag. Another probable convert was Baziel, the adopted son of Sacajawea, "Bird Woman" of the Lewis and Clark party. Certain it is that this Indian leader, already mentioned in our article on Wyoming, was ever a friend to the Mormon people.

Record of Baziel's cooperation with the Salmon River missionaries is kept in a letter one of them, Isaac Bullock, wrote to the *Deseret News* in 1856. Among other things it says:

"Baziel, one of the Snakes (Shoshones) who has lived in the fort with us during the last year, has raised thirty bushels of wheat and some vegetables. He and his squaws have harvested it clean and neat, and appear to feel well satisfied with the prospect of bread this winter."

Another excerpt gives something of the feeling of the Indians towards this effort of the Mormon pioneers to help them. At a dinner given by the missionaries to which the redmen were invited, Baziel offered the following toast:

"I want you to live and never die, that you may raise plenty of the good things we have to eat today, for they make my heart feel good."

One of the fine, concrete records

of the devoted work of the founders of the Salmon River Mission and Fort Limhi, with the struggle and the tragedies attendant on this Christian service, is afforded us in the diary of Jacob Miller. This rare, unpublished record by a pioneer who participated with humble heroism, brings the story into reality. Through the gracious permission of the son of this pioneer, Joseph R. Miller, a valued member of the Queens Ward, of New York Stake, we are privileged to present here the following descriptive excerpts from his father's diary:

Early in 1856, Jacob Miller—his diary records—"was called on a mission to Salmon River to join in an effort to civilize the Shoshone and Bannock Indians."

Shortly afterwards he was married to Helen Mar Cheney, aged 20, whose pioneer parents, Nathan Cheney and Eliza Beebe, had died a few years before in Centerville, Utah. Then, following their attendance at the April 1856 conference and receiving their endowments, the missionary husband left his wife with his parents to journey northward to Fort Limhi in company with others called to the same service for the Master. The diary record follows:

"Monday the 21st: Camped at Grovers Springs, north of Brigham City, and the company was organized for traveling. 26 persons, 11 wagons, 20 yoke of oxen, three horses, 2 mules, 17 cows, 1 steer, 1 calf. Camped by the ferry of Snake River, April 30th.

"May 1, 2, & 3d: Calked a skiff we brought on Capt. J. Barry's wagon and boated our outfit over, taking our wagons to pieces and taking wheels and axles in the boat with the loading, and towing the boxes on a raft, and swimming the stock over, with which (the stock) we had trouble and had to tow some of them behind the boat. . . .

"We then loaded up and moved on up the river to the north side of Market Lake, thence west to the Salmon River Mountains, over and down to Fort Limhi, a distance of about 400 miles in 28 days. (May 15, 1856.)

"The brethren at the Fort opened their houses for us, and we were all taken under shelter, and met a good spirit prevailing at the Fort with those who had been called, and located at the Fort the year before. I was sick part of the journey. . . .

"I set to work aiding in breaking up land and planting grain and corn and garden, having to clear large sagebrush from the land. Meantime preparing a vocabulary of the Indian language and learning the same, also aided the Indians to put in a fish trap to catch salmon. . . .

"Indians catch with spears or harpoons those in the bull pen. When it is cleared, those caught in the rack of the upper dam are divided by the chief; . . . some of the fish are so large that when they are tied together at the gills and thrown across the ponies, their tails will drag the ground. We buy salmon so cheap with our Indian trade that we don't do any catching. . . .

"Thomas S. Smith, in whose mess I am located, knowing how handy I am with tools, set me to doing carpentry work, and presently to making fish barrels, in which to pickle salmon for our future use.

"Planting, cultivating, watering, making ditches, building fences, harvesting and the work named above, and studying the language and the gospel, is occupying the time. Some of the Indians of both sexes attend our meetings and those able to use their language address them in their own language. . . .

"Beside the work, etc. mentioned . . . we are building another fort wall. The one already built was a stockade 9 ft. high. We are also building a mill, and beginning with June 2nd commenced fighting grasshoppers. . . . They destroyed most of the crop, and on the 28th of July a company of 14, with 13 teams, started back to the settlements (Salt Lake) for seed, grain, provisions, etc.

"July 13th: George McBride and I (partners) had 26½ lbs. flour left, and when the company started, he took our team and the little flour on the trip to Salt Lake, and left me to live mostly on milk and choogus roots, as salmon sickness had clided me on fish.

"August 11th: Began gleaning the smutty wheat the grasshoppers had left, cut it with a butcher knife, thrashed it with a stick, washed the smut off in a tub, dried it in a bake oven, ground it in a coffee mill, baked it—bran included—and had

bread once more. And oh! what a treat!"

Further entries in the diary record, tell of its author, Jacob Miller, having his turn to go back to the Utah settlements for the winter. After a cold trip in November, he rejoins his wife. The winter is spent in Farmington, where he teaches school. Then comes the following:

"1857, March 20th: Collected my school bills, purchased supplies for my wife and to take with me, fitted up a wagon, etc. and on the 22nd I again gave the parting hand to wife, son, relatives and friends and started for Fort Limhi on the Salmon River."

After another cold trip, testing the endurance of man and beast, the Fort was reached. Again it was hard pioneer work centered on developing the farmlands and cultivating the spirit of the gospel among the redmen. Then came an unusual event for the encouragement of the struggling mission, at least temporarily.

"May 8th: Snowing last night and today. This evening, 5 p.m. President Thomas S. Smith and Thomas Bingham and John Priest of the mission—also President Brigham Young, Heber C. Kimball and suite of 110 or 120 men, 20 women and some boys, arrived at the Fort in lively, good spirits. They gave us a recommend for having the cleanest fort in the mountains, also for having a good spirit in our midst. Brigham and family suppered with our mess. Camp called together for prayer, which was preceded by a

hymn and followed by some lively songs, also expressions of gratitude for blessings and cheering prospects.

"Sunday the 10th: Meeting at 10 a.m. President Young was well satisfied with the spirit of the brethren. . . . said we should so control ourselves as to meet the approbation of our Heavenly Father. . . . Others spoke. Had a good meeting—about 4 hours.

"After looking over the country, visiting, and giving further instructions, about noon on Wednesday the 13th, President Young and suite started for the valley (Salt Lake)."

It is interesting to note that among the company President Young brought to Fort Limhi was Chief Arrapeen and several of his Ute followers—this to promote peace between the Shoshones and Utes. Previously these tribes had often been at war with each other. The plan of bringing better relations seems to have been successful, for we hear of no further trouble among these redmen.

Jacob Miller's diary continues:

"Thursday June 18th: 5 a.m. 17 of the brethren started for Salt Lake for the purpose of moving their families and effects to this place. M. D. Hammond went with them. We continue our labors as farmers, opening up new land, planting, cultivating, watering, making more ditches, more barrels for salmon, made by me, and continuing our study of the Indian language, teaching them the gospel and the principles of industry and agriculture, etc. Repairing Indians' guns and the

brethren's boots and shoes is still in my line of work. . . .

"August 22nd: Brothers Ezra and Lachoneas Barnard arrived from Salt Lake with mail. Letter from my wife. She and son O.L. Letter from M. D. Hammond reports that 2500 soldiers 1500 teamsters and assistants and 700 baggage wagons to 'dethrone Brigham and enthrone another in his place,' (a new governor) are enroute to Utah. But it is the design of President Young that they shall not reach the Valley. The Nauvoo Legion is ordered to be in readiness, etc.

"Sept. 1857: Gathering grain and hay and sundries. The Indians have news of soldiers coming to Utah, and of D. H. Wells going to prevent them; and don't know who is going to eat the others up. They (the Indians) are becoming more impertinent and aggressive. . . .

"Oct. 22nd: This evening President Thomas S. Smith, M. D. Hammond and William Morley came to the fort from Salt Lake. Meeting our express, they came ahead of the company to quiet our anxiety and calm the Indians.

"Sunday the 25th: The Indians were invited to our meeting and were preached to in their language, and receiving some presents and being informed that a good supply of Indian trade was coming, they were quieted for the present.

"Tuesday the 27th: The company from Salt Lake arrived, my brother James T. and cousin James D. Wilcox and chum Oliver L. Robinson among them. After some visiting,

Wednesday 28th p.m. loaded for Salt Lake and at 3 p.m. started. Made an evening drive. My brother James went and slept with me and continued our visiting.

"Oct. 29th: Company of 8 wagons, 13 yoke of oxen, 11 men traveled 15 miles. I stopped to visit further with James T. It seemed we could hardly part, and we little thought that we would not meet again on earth, or that his earthly career would close on the 25th of next February. I overtook teams just as they were starting afternoon rest. . . ."

The diary continues to tell of trip through snow and wind. Other men with families bound for the missoin are met. Anxiety over possibility of Johnston's troops coming via Soda Springs route expressed. Finally the author, eager to rejoin his home folk, leaves team with a companion, and hurries forward afoot. Has a testing experience crossing the ice-blocked Bear River. Then all but frozen runs for several miles to warm up. Reaches home to find all well.

Again the author of the diary took up his work of teaching the Farmington public school. It was a winter tense with the excitement caused by the coming of Johnston's army. All the men, women and children had to play their helpful parts in holding back the soldiers until the unnecessary trouble could be settled. Before peace came, however, there were tragedies at the Salmon River Mission, occasioned by the unrest stirred up among the

Indians by whitemen. Jacob Miller's diary records further:

"Monday March 8th, 1858: just as the students were passing at the close of my school, Ebin Robinson rode up hurriedly and informed me that Ezra Barnard and Baldwin Watts had come from Fort Limhi with news that Indians had attacked the herdsmen, driven off the stock, killed my brother James, and George McBride, and wounded several others. I rung my school bell and called to the children to come and get their books as there would be no more school.

"A general excitement followed, not knowing what other disaster may follow. Most of the teams were taken with the herd; teams and guard were necessary to move the missionaries home. Orders were sent for those nearest, Weber and Boxelder Counties, to furnish 150 men, Col. Andrew Cunningham in charge, to hasten to the scene of trouble, and failing to get that number, Horton D. Haight and 50 men were called from Davis County—a hurrying of horses from the range, preparing baggage wagons with supplies, etc. and in two days from call the company was under way, Ebin Robinson and myself of the number. A heavy rain set in and we reached Ogden completely drenched."

It was another man-testing drive with hard work to evacuate the Salmon River colony. "Making our way through snow, rain and cold March winds, and mud," the diary continues, "we reached the fort the forenoon of March 25th. Colonel

Cunningham had arrived on the 23d and on the 25th went with about 100 men to the Indian camps and recovered 3 cows and several horses.

"I had intended to bring my brother's body home, but not having a metallic casket, it was inadvisable to do so, and the bodies of him and George McBride were left as they were buried in the south fort. The ground had been packed over the graves and stock fed over it to blind it from the Indians. . . .

"March 27th p.m.: Got underway, abandoning the mission taking 37 men, 13 women, and 5 boys and some smaller children. 28th; wife of H. Harmon gave birth to a child in camp."

Another testing journey for men, women and children over mountains and plains and rivers followed. On the way the caravan found the body of Bailey Lake, one of the mail carriers murdered by the Indians. It was packed in snow and carried back to the settlement for burial. In about three weeks the missionary settlers arrived at their former homes in the valleys. They came into Farmington just a day after Governor Cummings with Colonel Kane had passed through the town enroute from Fort Bridger to Salt Lake under an escort of Mormon soldiers.

Such were some of the trying experiences of these pioneer gospel-bearers and home-builders of old Idaho. Their venture at Fort Limhi, though well begun, was, because of unfavorable conditions, not permit-

ted to go forward to the success it deserved.

Permanent settlement of what was to become the "Gem State" was not to come until more peaceful days. A second venture by the Mormon Pioneers to establish homes in that region was made in 1860 when Franklin, a town in the northern part of storied Cache Valley was founded. Its birthday, June 14, when the settlers first pitched their camps on this spot, is remembered as "Pioneer Day" for Idaho.

From this successful venture the constructive conquest of that and other parts of the territory by the Latter-day Saints has gone steadily forward. In 1863 another group of pioneers under the leadership of Apostle Charles C. Rich, began the settlement of the picturesque Bear Lake Valley. Sixteen years afterwards, 1879, first Latter Day settlements were founded in the rich Snake River Valley. And ten years later our home-building settlers took up the conquest of the famed Teton Basin. In this last named venture, the writer, as a youth, played a humble role in actual pioneering.

Today thousands of the descendants of the Mormon Pioneers are carrying forward in the development of the great state of Idaho. Many wards and stakes of the Church have been organized in the growing state. It is altogether a heroic epic reaching from the testing days of old Fort Limhi through the successful conquest of a vast expanse of untamed territory. Along with other sturdy pioneers, those of the Latter-

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# Orson Pratt — *A Biographical Study*

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T. EDGAR LYON



ORSON PRATT

## XI. PHILOSOPHICAL AND THEOLOGICAL INTERPRETATIONS

**I**N his adolescent years, before joining the Church, Orson Pratt had traveled extensively in New York and the New England States. Being of a curious frame of mind, he had taken advantage of every opportunity to acquaint himself somewhat with the various forms of philosophic thought that were most popular in early nineteenth century America. During the fourteen years he was associated with Joseph Smith he frequently visited the eastern seaboard while engaged in missionary work. The nature of his proselyting activities in this region forced him to become familiar with the different metaphysical theories held by those among whom he preached.

So deeply had he become saturated with this thought as a result of his studies, that when the Prophet gave an endearing or characteristic epithet to each of his apostles, Pratt was named "The Gauge of Philosophy."<sup>1</sup>

Joseph Smith never formulated a systematic philosophy as such, but from his sermons, revelations and translations one can be constructed. It defies classification with any existing system of philosophy, although it contains elements in common with many existing systems. It has its fundamental thought and skeletal system built upon a conception of eternally-existing matter

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<sup>1</sup>*Times and Seasons* 5:758.



in a God-controlled universe; eternal intelligence which is personified and individualized; and immortal spirits that are the invisible counterpart of each living person. B. H. Roberts refers to this philosophical system with the very descriptive title of "Eternalism."<sup>2</sup>

Although Elder Pratt had taken an active part in championing these views while the Prophet was alive, it was not until after his death that he really exerted himself in developing a philosophy of Mormonism. When Joseph Smith was martyred the leadership of the Church passed to Brigham Young, but his leadership was largely confined to the practical affairs and mechanics of Church organization and development. The theological and philosophical leadership was taken over by Orson Pratt. He it was who first gathered together the odds and ends of the prophet's utterances and writings and expanded them into more unified systems of theology and philosophy. B. H. Roberts refers to him as "... the philosopher of the movement."

Upon several statements of the Prophet Joseph Smith, Brother Pratt constructed his thought-systems. Most prominent were:

"There is no such thing as immaterial matter; all spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes."<sup>3</sup>

"The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has

not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us."<sup>4</sup>

"Man was also in the beginning with God. Intelligence or light of truth, was not created or made, either indeed can be."

"The Glory of God is intelligence, or, in other words, light and truth."<sup>5</sup>

Various others concerning the eternal principle of free agency and the concept of God's control of the immensity of space, such as the teachings found in Doctrine and Covenants 29:34-41 and 88:34-40 directed him in the expansion of our concepts of God's power, purpose and goal in the universe and man's relationship to these factors.

When Orson Pratt went to England in the summer of 1848 he commenced an administrative period in the British Mission that has never since been surpassed in its fruitfulness of converts and literary productions. He wrote a number of pamphlets that were sold in the book and news stalls of Great Britain and apparently they were widely read. His story of the First Vision and the Restoration, coupled with his writings concerning the Millennium and literal resurrection caused theologians and religious philosophers to commence an attack against him. Early in 1849 a Mr. T.W.P. Taylder published a pamphlet entitled, "The Materialism of the Mormons or Latter-day Saints, Examined and Exposed." Orson, who loved nothing more than a stimulating mental

<sup>2</sup>A *Comprehensive History of the Church* 2:381-412.

<sup>3</sup>Doc. and Cov. 131:7.

<sup>4</sup>*Ibid.*, 130:22.

<sup>5</sup>*Ibid.*, 93:29, 36.

struggle, immediately set to work and produced a very skillfully planned and almost devastating pamphlet which he entitled "Absurdities of Immaterialism, or A Reply to T. W. P. Taylder's Pamphlet." It was a 32-page write-up, containing approximately 27,000 words. This was his first written production in which he had dealt with principles that were in the realm of philosophy, physics and metaphysics.

The success of this pamphlet as an answer to the opposition caused Orson to set himself to work upon another manuscript, not designed to be read as a specific piece of Mormon propaganda, as it refrains from preaching Mormonism, but purely as a philosophical treatise. It was published in January, 1851 under the caption, "Great First Cause, or the Self-Moving Forces of the Universe." This sixteen page pamphlet, containing about 13,000 words, was the most popular and widely read production that ever came from the pen of Brother Pratt. Several hundred thousands of them were sold and it was due to the fame of this treatise that he was invited in later years to speak before philosophical bodies and gained admission into the intellectual circles of Great Britain.

A reading of these two pamphlets reveals the fact that Elder Pratt, in addition to his many religious activities, had read widely in the field of philosophy and contemporary science. He was familiar with the basic thoughts of ancient Greek and

Roman writers as well as the more recent and contemporary philosophers. His philosophy is ultra-teleological in its composition.<sup>6</sup> Behind the "design" in nature he saw much more than mere chance or blind force. Several factors controlled this "Design." First, there was eternally existing intelligence and free agency. Second, there existed the Supreme God of all assisted by the resurrected Jesus Christ and the Holy Ghost, all of whom were tangible realities composed of definite matter of one type or another. Third, there were the inexhaustable stores of matter, both the "coarser" and the "finer" that could be acted upon. Fourth, there were the organized creations of God, manifesting themselves on all hands and exerting influence upon each other. Fifth, there were the eternally existing spirits of men, possessed of free will, who could cooperate with God in the accomplishment of his purposes. Pratt's emphasis on the "moral freedom of intelligence" in connection with mankind, bears many relationships to Immanuel Kant's conception of "The moral law within me." However, he went further and attributed it to the controlling power of the intelligence of the eternal spirit resident in man, actuated by an eternal drive or urge toward moral righteousness.

When the British theologians attacked the Mormon teaching of the materialistic reality of the three

<sup>6</sup>The word *teleology* is an anglicized form of a Greek word meaning "design." It is used to convey the idea that there is a planned course in nature, not a mere haphazard development according to chance or capriciousness.

members of the Godhead, Orson argued skillfully that some type of matter was necessary for existence, otherwise there would have to be a condition present of something that was existing but had no reality. This he insisted was a contradiction in terms. He finally concluded this argument by asserting that fundamentally there was no difference between an atheist and an immaterialistic theologian. He wrote:

"Therefore, the immaterialist is a religious Atheist; he only differs from other classes of Atheists by clothing an indivisible unextended NOTHING with the powers of a God. One class believes in no God; the other class believes that NOTHING is god, and worships it as such. . . . The most profound philosopher in all the ranks of modern Christianity cannot extricate the Immaterialists from atheism."

Another point at which the opposition had directed an attack against the Mormon point of view was in regard to the insistence that man is technically a dual being in mortality, consisting of a mortal body motivated by a divine spirit that was much older and assumably mature in stature, even though the mortal body might be that of an infant. They based their objection on the grounds that two particles of matter cannot occupy the same space at the same time. Pratt answered this by resorting to his scientific knowledge:

"All organized substances are

porous in a high degree, that is, their volume consists partly of material particles and partly of interstitial spaces, which spaces are either absolutely void and empty or filled with some substance of a different species from the body in question. The mortal body being porous, there is room for the material spirit to exist in close connection with its component parts, and this too without infringing upon the impenetrability of substance."<sup>8</sup>

He answered the second objection with the assertion that when a spirit entered the body of an infant its magnitude was compressed from the size of its full-grown stature, to that of the infant body it was to possess. Through this process of compression the memory was suspended, so that no remembrance of the pre-existent state survived."

Orson Pratt taught that the primary unit of all existing matter was to be found in the intelligence that was eternally inherent in each "atom" of matter. He described God the Father as follows:

"The substance of his person occupies space the same as other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It requires time for him to transport himself from place to place. It matters not how great the velocity of his movements, time is an essential ingredient to all motion, whether rapid or slow."<sup>10</sup>

—more on page 530

<sup>8</sup>*Ibid.*, p. 8, 9.

<sup>9</sup>See 1:158.

<sup>10</sup>"The Kingdom of God," I, p. 4.

# *The Ungracious Host*

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EZRA J. POULSEN

**T**O use a common expression of mystery story writers, this might be called the case of the ungracious host. Two Mormon missionaries, however, seeking late at night for a place to sleep, get used to rather gruff treatment, especially at the homes of the well-to-do.

We were no exception, my companion and I, as we plodded along the old Leesburgh Turnpike twenty-five miles from the nation's capital. The previous day had been a glorious one, spent on a first visit to Washington, packed with thrills and experiences long to be remembered; yet immediately back of us, as the soft September twilight gathered, were twelve long hours of plodding and tracting. We were both tired and hungry.

Our prospects for a place to stay were not too bright; for we had no money, and the neighborhood was made up largely of minor government officials and well-to-do Virginia land owners, all of whom were well equipped but little inclined to open their doors to a couple of preachers of an unpopular sect. So we were greeted by many refusals—some polite, some otherwise. As we well knew by experience, we could easily have found shelter and food far back in the mountains among the poor, but here it was different.

The moon was up and the black shadows of the trees along the Potomac were creeping into the neighboring fields before we reached the white two story house where we received the first word of encouragement.

"You'll have to talk to my husband," said the lady. "If you wish, you may sit on the porch and wait. He rode down to the store a little while ago, and will be back soon."

"Thanks very much. We'll wait," we assured her, glad to find even a prospect.

She returned to her work, apparently not very enthusiastic over our prompt acceptance of her invitation.

The wait proved longer than we expected; and as it grew late, we realized we had little chance to find lodging elsewhere. Accordingly, it was with a prayer in our hearts that we went out to meet the planter when at last he came riding up the road in the moonlight.

A funnel of dust hung along the highway, and a whippoorwill sang plaintively in an adjacent cornfield, as if to break the harshness of the man's voice when he spoke. "Mormons, huh? Why don't you stay home where you belong? You've no business out here begging a living."

"We have a message to deliver,"

said my companion with dignity, as we followed the planter to the barn, where he began to unsaddle his horse in the darkness.

"Message! Who wants to hear your message?"

"A good many have been glad to hear it," I suggested, as a lump rose in my throat. Depressed by an overwhelming homesickness, I thought of another barn where the tang of musty hay and the sound of a horse's hoofs on the plank floor seemed to stir my senses, conjuring up pleasant experiences of the past. What would I not have given at the moment to have been unsaddling my own horse at the end of an enjoyable ride.

Our new acquaintance, coming out of the barn into the yard proved to be a big burly man, rather youngish—not beyond his thirties I'd say. He wore a big stetson hat, and in other ways seemed more like a westerner than a southerner. His speech, too, seemed lacking in the southern accent.

"Well, it beats me why you Mormons keep it up when you know very well no one wants to listen to you. I can tell you now I don't want to hear anything about your religion." He started toward the house. "Well, come on, I'll see what the wife has to say."

Hopefully, we picked up our grips and followed, though with heavy hearts as it's never pleasant to be told one isn't wanted, even when it is done by a slight hint instead of bold antagonistic statements, such as we had heard. Upon arriving

at the porch he sat down, and ordered us to do likewise, whereupon he continued to harangue the Mormons with studied persistence, as if he found delight in making us uncomfortable, and was entirely unconcerned about our fatigue and hunger. My companion who was more patient and better informed than I, did most of the talking, while I, weary to the point of exhaustion, began contemplating the advantages of sleeping out among the corn rows, rather than accept the accommodations of such a host, even if he did finally decide to let us stay.

"Well, wife, do you want to fix these men something to eat?" he finally called through the doorway.

"Yes, certainly." The lady moving about in the large, well finished home, the interior of which we had but a glimpse, was much more gracious than her husband, and it seemed but a few minutes before she announced that supper was ready. Whereupon our host, after leading the way into the house, and permitting us to wash our hands and faces, took us to the dining room, and invited us to sit at the table, it being long after the supper time of the family.

The warmed over biscuits and delicious Virginia ham, with fruit desserts were invitingly spread on a table of distinction in the fine old dining room. There was an air of quality in the surroundings. The dishes on the table and in the carved mahogany sideboard looked as if they might have been heirlooms; the light shone on cut glass and silver-

ware, such as are likely to be found where generations of successful people have lived, and passed their accumulations of refinement from one to another.

Our host, however, continued to be in a discordant mood. Settling in a chair near the table, he observed us with a tantalizing smile, as if he was studying some new way to make us uncomfortable.

"You can't tell me anything about the West and the Mormons. I lived out there myself a number of years," he announced with an air of bravado.

"Oh, you did!" We both felt this a challenge.

"Where?"

"Among the Mormons," he tilted, now clearly bent on further argument. "I found them a pretty rough lot. They don't live up to what they preach."

This thrust hurt. It made us conscious of our imperfections, which we could not deny; but we felt a burning desire to defend our people, and explain their merits. Clearly, a flippant, sharp, or angry retort was out of place. We were in his house, eating his food. Besides, teaching the gospel always requires good will. You don't convert a person until you win his friendship.

I think I never experienced a moment of greater humility, in my desire to convince him of our honesty and sincerity, but words failed. My companion, however, made a reply which I instantly felt was inspired.

"When we're rough," he said pleasantly, "we're not living our re-

ligion as we should; but when we live the gospel, we improve. Then, the Lord upholds us."

Our host laughed, but he didn't seem to find a quick answer. Where he had expected to get an argument, he found his own being neutralized, and he was on the defensive. The hardest man in the world to confound is one who is humble, and admits his own weakness, therefore my companion wisely refrained from pressing his case further. We ate in silence for several minutes, noticing the smile on our host's lips slowly softening. When he spoke again, he was quite genial, and let his conversation drift to the pleasant aspects of his experience in the West.

Shortly, the lady of the house, who had been busy most of the time came in and invited us into the front room, where the conversation turned to more friendly themes. She seemed to have a decidedly good influence on her husband; and soon they were both asking us questions which led little by little to religious topics. It was midnight before the conversation ended, and all prejudice against us vanished as it must when the Spirit of the Lord directs the efforts of those who seek to teach the gospel.

We led the family in prayer. And that night, notwithstanding the discouraging outlook of the earlier part of the evening, we slept in a magnificent four-poster bed, happy and secure in the knowledge that difficulties melt before those who wear the armor of the Lord.



# *The Mystery Cults, Primitive Christianity's Greatest Rivals*

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RUSSEL B. SWENSEN

THE pagan masses of the Roman Empire in the days of Jesus and Paul were generally very religious. Their lot was hard in spite of the peace and prosperity which the Romans brought to the Mediterranean world. There was not an equitable distribution of wealth and competition with slave labor made their means of livelihood insecure. Although there was much vice and sensual indulgence in the great cities of the Empire, yet there were corresponding tendencies of genuine moral and religious aspirations. For it is in times of perplexity and anxiety that men turn to religion for the inner security which a religious philosophy of life brings to the soul. Of course this turning to religion had many divergent aspects from gross and ignorant superstition and magic to a philosophical quest for absolute morals and ultimate truth.

The mystery cults were by far the most popular and dynamic religious tendency in the days of early Christianity which had a universal appeal for the people of the Empire, both high and low, slave and free. They gave men the satisfaction of their religious desires and an inspiring ideal to which they could

turn their hearts. Initiation into their religious mysteries gave their members the assurance of an exalted immortality beyond the grave, divine protection from evil and inexorable destiny during mortality, and democratic fellowship with other believers from all ranks of society. This latter feature was highly important because many individuals had migrated from their provincial homes for the great cities of the Empire. Here they missed the social security which comes from belonging to a small well-established group such as the Greek city-state and rural communities.

The mystery cults had their origin in the distant almost pre-historic past when primitive men sought to interpret the mystery of the origin and source of life with crude myths and cult practices. They sought to account for the origin of life and fertility by myths which explained the cause of the death and return of vegetation and the mystery of animal reproduction. The ceremonies and customs of these cults were often revolting and obscene as they dealt with sexual functions and symbols whereby the gods would be propitiated and induced to show-er the blessings of more abundant



crops and increased fertility of domestic animals and wives. It was against such practices that the prophets of Israel made such vehement protests when they attacked the groves and high-places where the Canaanites and Syrians worshiped their gods of fertility.

Eventually this emphasis upon vegetation and sex became sublimated to a concern for the fate of the individual beyond the grave. This happened many centuries before the birth of Jesus in Egypt in the cult of Osiris and Isis. This was followed by the same tendency in the Greek cults of Demeter and Dionysus, the Persian cult of Mithra, and the Asia Minor cult of Attis and Cybele, the more influential mystery cults. In most of these cults the myth of a young handsome god who had been slain by evil supernatural forces and then resurrected by his female goddess consort was formerly concerned with the decline and return of vegetation. Later such myths were interpreted literally as definite evidence of the divine power of these cults to confer exalted immortality upon their members.

The method whereby people could secure such divine blessings was an initiation into the cult in which a supernatural secret was imparted by means of ordinances, dramatic portrayals of the cult myths, sacramental covenants, and artistic symbols. The ancients were so fearful of divine retribution if they betrayed the secret aspects of these cults, that most of the content of an initiation is still unknown to us.

There are a few scattered allusions to certain phases of them in the writings of the ancient Greeks and early Christian fathers. Archeologists have found some portrayals of them in the ruined shrines and chapels where they were performed. Thus, the statements of scholars concerning them are largely conjectures derived from the above limited sources.

The initial step in most of these cults was an announcement of a candidate's intent to join the cult. This did not mean the giving up of membership in other cults, mystery or otherwise. But it did involve a dedication of the self to an arduous ascetic discipline and the receiving of preliminary instructions. This was followed by marching in a public procession to honor the god and goddess of the cult with music and pageantry. If it were to celebrate the death of the god, then lamentation and cries were a basic part of the festivity. Ezekiel mentions this aspect of a mystery cult celebration when he referred to women weeping at the very gate of the Temple for the Babylonian god Tammuz (Ezekiel 8:14). Generally the demonstration of the devotees was extremely unrestrained and excessively emotional. This quality became so extreme that the Romans sought to curb the excesses of the Cybele cult by legal enactments.

The next important step was a form of baptism. In the cult of Demeter this was done in the sea near Athens. In the Mithraic Persian cult it was performed by a

blood-bath in bull's blood. Then there was the admission to the sacred enclosure of the mystery temple, shrine, or chapel. Stern injunctions were given by the officiating priest about the awful nature of the impending initiation. Those who felt unworthy and insincere could now withdraw without incurring divine wrath. It is said that Nero became frightened by this speech of a priest in Demeter's cult and withdrew because of his guilty conscience for having slain his mother. Then followed the witnessing of a sacred dramatic representation of the basic myth of the cult. Dramatic light and sound effects were combined with impassioned acting and artistic symbols. It is interesting to note that the old sexual symbols were still used but now they conveyed highly mystical and sublime meanings instead of allusions to reproduction. An important part of the initiation was the eating and drinking a sacred meal whereby the very nature of the god himself was partaken by the initiates. According to Clement of Alexander the password of the Demeter cult gives some clue to the nature of this sacred meal. The devotee would exclaim, "I have fasted, I have drunk the barley drink, I have taken things from the sacred chest, having tasted thereof I have placed them into the basket and again from the basket into the chest." (Protrepticus ii.21.) The members of the Cybele and Attis cult were known to exclaim, "I have eaten out of the drum; I have drunk out of the cymbal. I have

carried the *Kernos* (a large dish of fruit). I have entered the bridal chamber." (Protrepticus ii.14.) In the cult of Dionysus the initiates would eat the raw and quivering flesh of a goat or a bull, sacred animals of Dionysus and drink sacred wine. This action insured the partaking of the very god himself and the consequent imparting of a divine element to their physical nature.

The above quotation about Attis and Cybele refers to entering the bridal chamber. This was a means of uniting the devotee to the god by means of a mystical marriage. It was also a feature of the cult of Cybele. Formerly it had a gross sexual aspect. But now it was one of the climaxes of initiation wherein the worshiper became identified with the god or goddess in a perfect spiritual communion. Sacred objects were exhibited. Special robes were placed upon the candidate. In the Isis initiation the candidate was adorned with a garland of flowers about his head and twelve robes of finest linen embroidered with flowers were placed upon his body. Secret oaths and passwords were administered to the candidate whereby he could invoke the powers of heaven to protect himself from evil in this life and to escape the power of demons in the life after death. In the Persian cult of Mithra these passwords would enable the soul to ascend past the demonic guardians of the seven spheres above the world in its ascent to an exalted heavenly paradise. The rapture and exaltation

which these initiation experiences imparted to the initiates is well expressed by Apuleius a candidate for initiation into the Isis cult of the second century A.D. "Understand that I approached the bounds of death, I trod the threshold of Proserpine, and after that I was ravished through all the elements. I returned to my proper place; about midnight I saw the sun brightly shine; I saw likewise the gods celestial and the gods infernal, before whom I presented myself and worshiped them."

(Apuleius, *Metamorphoses* xi.23.) His words indicate that a ritualistic death and resurrection with consequent exaltation were a basic part of the initiation ceremony. This emotionalism was a most basic feature of these cults. It began with the public procession and every effort of the initiation process was calculated by psychological and artistic means to impart a tremendous emotional experience. A crude modern analogy would be to describe this experience to be as impressive as initiation into a modern Masonic lodge and as emotionally stimulating as a modern pentecostal revival.

In addition to the supernatural assurance of security in this life and divine immortality in the life to come, these cults stressed certain moral duties and obligations which were most commendable. The Isis cult made Apuleius give up immortality and magic. The Orphic cult of Greece was emphatic in its stress upon retribution beyond the grave for the deeds done in this life. Per-

sian Mithraism was particularly noted for the stern moral discipline and ideals which it inculcated in its members. The cult of Demeter demanded clean hands and a pure heart of its candidates. However, compared with Judaism and Christianity the emphasis of these cults was decidedly upon the supernatural regeneration of man's nature by means of the divine power inherent in the rituals of their initiation process. It was quite unlike the primary stress of Judaism upon salvation through the perfection of man's moral nature through righteous living. There was also an intellectual aspect of these cults as famous thinkers such as Plutarch lent their talents to interpret philosophically the basic truths and concepts of their beliefs. Plutarch's eulogy of Isis compares favorably with great religious masterpieces in his sublime conception of deity as personified by this goddess.

These mystery cults were viewed at first with horror by the early Christians. The many similarities with Christian beliefs and practices were regarded as due to the sinister influence of demonic inspiration. Tertullian conceived the thought that Satan hid in the rocks at Sinai and heard God give the higher revelation of religion to Moses which the Israelites were quite unworthy to receive at that time. Accordingly, he was able to anticipate by many centuries the installation in these cults of many truths and practices of Christianity before the advent of Christ.

Another basic influence of these cults was the rise of many heresies during the second and third centuries after Christ. The Gospel of John, the letters of John, Peter, Timothy, Titus, James, and Jude were concerned with combatting religious tendencies similar to those of these mystery cults which were creeping into Christianity. The great apologists and theologians of the second, third, and fourth centuries were deeply concerned with this danger. It caused them to redefine Christianity with theological precision, and inspired the ecclesiastical authorities to expel from Christian membership those suspected of heresy.

And yet after this great struggle with mystery cult tendencies when victory had been assured for the orthodox party, the influence of these cults was by no means eradicated. Gradually and unconsciously many features of them were adopted and made permanent in Christianity.

Jesus had emphasized a religion of attainment which urged a righteous striving to live up to his ideals. This was supplanted by the sacramental theory of salvation which stressed the sudden regeneration of man's nature by means of sacramental ordinances. The Church was now conceived as the agency empowered by Christ to dispense these supernatural powers in order to divinize and to transform human nature from the savage and corrupt nature of Adam to one that would be holy and divine like that of Christ.

The Virgin Mary was exalted to a position of sublime grandeur and divinity like that of the great mother goddesses of these cults. Her tender and gracious solicitude and beneficent care for weak mortals rivaled the similar functions of the Egyptian goddess Isis.

The early Christian worship services which had been a simple meeting where spiritual and moral ideals were emphasized by fervent preaching and loving fellowship now became a highly liturgical and artistic service wherein ceremonies, pageantry, artistic symbols, and lavish architecture were dominant features. It cannot be denied that some most lovely music and art came into the Church. But their effect was to heighten the aesthetic and sacramental features of religion rather than the spiritual and the moral ones.

The sacrament of the Lord's Supper now became an awe-inspiring miraculous mystery rather than a simple memorial ritual. Thus the symbolical emblems of Jesus' body now became his very flesh and blood through the prayer of the officiating priest. Early in the second century it was called the "medicine of immortality" and was conceived as one of the principal means of divinizing human nature.

The concept of an awful and terrible hell as a place of eternal punishment which came to be dominant in the Church was very similar to that of the Orphic cult. There was nothing like it in Jewish and early Christian beliefs.

—more on page 530

# My Journal

GEORGE A. SMITH

ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1840

WEDNESDAY, August 19, we rode in an omnibus from the Paddington station to the Bank of England, through the most crowded streets and densely built up city I ever saw; we then walked over London Bridge and stopped at Mr. William Allgood's, No. 19 King street Borough, Southwark; was kindly received by Mrs. Algood. She gave us some refreshments; may the Lord bless her with salvation. Mrs. Allgood directed us to the King's Arms Inn. After writing for some time, Elder Woodruff and myself went over to Mrs. Allgood's; she invited us to take supper, which we did, and on returning to the Inn found Elder Kimball writing. He said he would not call for any supper alone,

but requested us to fetch him some cakes. I accordingly went to a meat and fruit pie shop and asked for some cakes. The shopman and bystanders taking me for a greenhorn, burst into a roar of laughter at my expense. This was my first essay at shopping in London.

The King's Arms furnished us with comfortable lodging, but it being in the midst of London racket, the cries of peddlers, the noise of thousands of wagons, coaches and gigs, with the night songs of street-walkers, served to keep countrymen awake, till overcome by the labors of the day, we finally sank into forgetfulness. Rainy weather. I finished a letter to my father, and wrote one to Mrs. Vilate Kimball. We walked

through part of the city, but could form but little idea about it. London and Waterloo Bridges are stupendous and beautiful structures and noble specimens of workmanship; some of the buildings were most elegant.

Thursday, August 20. The weather was pleasant; my health was good. Went to see the Rev. J. E. Smith, 18 Duke Street, Lincoln's Inn Fields, but he was away from home. We visited Mr. John Pye, a firm believer in the prophecies of Johanna Southcott, and had some conversation with him. He bore testimony to the truth of her sayings and gave us some encouragement of having the privilege of speaking in their congregation. We returned to King Street Borough and took tea with Mrs. Allgood; went to Zion chapel, Waterloo Road in the evening and heard a downright queer sermon by a Mr. Armstrong, an Aitkenite preacher.

Friday, August 21. Went to see Mr. Smith; we found him hard and insensible as to the things of God. He refused to hear us. We walked through a part of the city, viewed the fine buildings, the splendid churches, Saint Paul's cathedral, and admired the high towers, fine porticoes and beautiful structures. We visited the monument on Fish Street Hill, built to commemorate the Great Fire of London in 1666; it is 202 feet high, was 6 years in building, and cost 14,500 pounds. It is 24 feet higher than Trojan's Pillar at Rome. We ascended 345 black marble steps to the gallery round the

top, got a glimpse of the mighty city around us, with its suburbs stretching as far as the eye could reach. My feelings were aroused to contemplate the magnificent scenery beneath us, and to reflect upon the uncertainty of human events. Empires rise, grow powerful, decline and fall to ruins and are buried in forgetfulness;—cities may be great and wealthy, filled with gold, pearls and precious stones, but ruin awaits them, for the Lord cometh to judge the nations: one hundred years and London may be a heap of ruins. At this time, she sits as a Queen, with a population of 1,500,000 souls, is unsurpassed in wealth and power by any city in the world.

Saturday, August 22. Spent the day mostly in writing; wrote to my sister Caroline; received a letter from President Brigham Young; Elder Woodruff, one from his wife. He and I walked over Southwark Bridge; it is constructed throughout with cast iron, having three magnificent arches. The center is 240 feet; and the side arches 210 feet; the whole length between the abutments 708 feet. It contains about 5,000 tons of metal, and altogether is one of the wonders of the world. When I was a school boy I studied about this bridge. We then went to see Mrs. Vaughan, who claimed to be the successor of Johanna Southcott and caused the split with the Southcoteians. She said, 'The Lord was doing great things with her, and she was the only one who had understanding sufficient to lead the Society.' Her husband said, 'That



God revealed to her that the kingdom would begin to come in the year 1840 and that in 1844 there would not be a weed left in England.' We called on Mr. Hawkins, one of the Teetotal Committee of South London Temperance Hall; also had an audience with Mr. \_\_\_\_\_ lieutenant in the navy. They invited us to attend their committee meeting on Tuesday evening, for the purpose of ascertaining whether we could obtain their Hall for preaching in. This being Saturday night, London was all bustle and stir.

Sunday, August 23. This morning I went, in company with Elders Kimball and Woodruff to Zion Chapel, Waterloo Road, and heard the celebrated Rev. Robert Aiken, who preached a regularly built hell-fire and damnation sermon, after the Finney and Burchard School. He is a talented man and has built up a Society who believe in the depraved situation of the sects of the day. They whip them unmercifully, and then fall into the same errors themselves; they desire perfection, but are blind as to the means of attaining it; they talk of Light, but darkness prevails among them. Yet, a goodly number of their people have received the truth in different parts of England. At 6 in the evening we went to hear Mr. Aiken again. He delivered an eloquent discourse and uttered many prophecies concerning the return of Israel, the fall of the Gentiles, and the Coming of Christ. He spoke with great earnestness and the people were much affected. 'Oh! that the

veil of darkness might be taken away and light shine in upon them.'

Monday, August 24. Moved my lodgings from the King's Arms to Mr. Robert Merrifield's, No. 15 Gloster Row, Grange Road, Bermondsey. We occupied a second floor, Elders Kimball and Woodruff the front room and I the back. We visited St. Paul's cathedral, which is 500 feet in length, 286 in breadth, and 404 high; it occupies rather more than two acres of ground. Wrote to Elder Willard Richards.

Tuesday, Aug. 25. Wrote to Reuben Hedlock; also to Sidney Rigdon. The day was pleasant, and my spirits good. We went to a meeting of the Catholic Teetotal Society at the South London Temperance Hall. By request I addressed the meeting on the subject of temperance. We engaged the Hall for Monday evening Sept. 7th, for 7 shillings; returned to our lodgings much wearied.

Wednesday, August 26. Pleasant day. I scarcely knew which way to go. I prayed the Lord to direct us where we could find His people, and felt well. Elder Woodruff and myself visited a Baptist minister named Francis, and asked the privilege of preaching in his chapel; he refused us as we were strangers, but directed us to another Baptist minister named Hamlin, with whom we had some little conversation; he was full of the devil, thinking more of his own notions than the wisdom of God. We left him one of Parley P. Pratt's addresses to the people of England. In the evening we went to the



Methodist chaplain Long Lane Borough. We went to Smithfield Market for the purpose of preaching, but were told that the Lord Mayor had prohibited preaching within the limits of the city corporation containing 640 acres. Mr. Connor took us to a place called Tabernacle Square, which is outside the limits of the city where we preached several times. We also preached several times in Mr. Connor's own house, 52 Ironmonger Row, Saint Luke's.

We visited many ministers of different denominations, but were treated with coldness and contempt.

Monday, August 31. Elder Kimball baptized Henry Connor, 60 years of age; by trade a watchmaker. He was the first person that embraced the Gospel in London.

Tuesday, Sept 1. In company with Elders Kimball and Woodruff I visited the Thames Tunnel, and also the Tower of London.

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### TO JOHN D. SPENCER

Son of the West and Freedom, at your birth  
The stars leaned reverently close to earth  
And breathed a silent blessing from the skies,  
A glory to shine ever in your eyes.

Responding earth bestowed her rarest dreams—  
Her mountain strength, the calm of valley streams;  
With these your years marched forward gallantly  
And gathered virtues for your destiny.

For to the West you gave an eager heart  
That turned mere living to a glowing art;  
You lit the torch of culture, held it high,  
And every hearthside felt it sanctify.

You touched a legion-hopes and made them real,  
Moulding communities to an ideal!  
And so three generations have been blest  
By your rich life—Son of the vibrant West!

Son of the West and Freedom, at the end  
The stars to earth did reverently bend  
And all earth smiled to see her dream fulfilled—  
Man making life triumphant, as God willed;

An edifice of beauty that enthrones  
Truth's loveliness; a justice that atones  
For wear of weighty and uncertain hours . . .  
Son of the West and Freedom, you are ours!

# THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

## MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

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## Superintendents

### SUNDAY SCHOOL PUBLICATIONS FOR 1948

THE major part of our lesson texts (manuals) and corresponding teachers' supplements were ready for the printers last March. A schedule was arranged by which this work was to begin the first of that month and continue steadily until all of these publications would be ready for mailing by October 1st. The printing, however, through circumstances entirely beyond our control, ran steadily behind schedule. We are still hopeful, nevertheless, that before this issue of *The Instructor* reaches you many orders from the more distant schools, at least, will have been filled. It is in the interests of economy and efficiency for superintendents to fill out orders for their schools, on our order blanks, as soon as their needs for all departments can be determined. This order should, of course, include sec-

retaries' supplies, lesson texts, teachers' supplements, renewals and new subscriptions for *The Instructor* and anything else listed on the blanks sent out by the executive secretary. These should have reached every Sunday School superintendent in the Church before now. If any superintendent has not received the order blanks please write at once to Richard E. Folland, Executive Secretary, 50 North Main Street, Salt Lake City 1, Utah.

The costs of both materials and labor have recently advanced very rapidly as have most other expenses. We are, therefore, confronted with a very uncomfortable increase in costs of all our printed material for 1948. The officers of the Deseret Sunday School Union Board have, however, decided not to advance the prices of our publications for the

coming year. This means that we shall have to draw on such reserve funds as we have to meet emergencies to make up the deficit for both this year and next. We are hopeful that your response in orders for lesson texts, teachers' supplements and *The Instructor* will help to reduce this deficit to a minimum. We make liberal estimates of your needs to avoid delays in filling orders and extra costs and delays in getting reprints in case of shortage. Any part of our printed material not sold means, of course, so much to be added to our deficit.

We call your attention to pages 538-43 in this issue. Such a list of references for teachers in all departments, First Intermediate to Gospel Doctrine, will be published each month. A series of helps for teachers of Nursery, Kindergarten and Primary departments will be found each month through the year 1948 under the Junior Sunday School division. These features of *The Instructor* make it doubly important that all officers and teachers of the Sunday School make use of *The Instructor* every month.

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### THE MYSTERY CULTS

(Continued from page 524)

Many minor features such as the Isis cult's worship practices seem to have been adopted by Christianity. Thus, the custom of daily morning and evening services, the matins and vespers was introduced. The use of holy water and sacred signs and the tonsure of the priests were common features of Isis!

It must not be inferred that all of these influences were bad or degrading. Many were of doubtless value. But they do reveal that not only did the mystery cults greatly pervade the masses of the Empire, but that they also exercised an influence upon Christianity itself.

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### ORSON PRATT

(Continued from page 516)

Elder Pratt had followed his logical reasoning back step by step until he had advocated many strange doctrines, such as the idea that God had not only created spirits for mankind but for animals, insects, flowers, vegetables and trees, all of which would be resurrected and inherit degrees of glory. This writing had been done when he was in England or Washington, D.C. where he did not have the benefit of constructive

criticism from the presidency or other apostles of the Church.

In spite of the fact that a few doctrines, contained in a few paragraphs of his writings, were condemned, the vast majority of his teachings are commonly accepted to this day. Orson Pratt's influence is strongly discernible in the thought and theology of the Latter-day Saints.

# Librarians

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## BOOK REVIEW

**P**RELUDE TO THE KINGDOM, by

Gustave O. Larson, Marshall Jones Company, Frankestown, New Hampshire, 1947, pp. 325, \$3.50.—The author is Director of the L.D.S. Institute of Religious Education at Cedar City and a former president of the L.D.S. Mission in Sweden. As a story of the progress of the Church with emphasis upon its migrations and its economic and social principles and practices it is a fitting followup of *Joseph Smith, An American Prophet*, by John Henry Evans. Both were written primarily for non-members of the Church who may become interested in the origin and historical development of the L.D.S. Church. Yet both of these books may be read with great profit and interest by all Latter-day Saints. All teachers of religion, whether L. D.S. or not, will find in *Prelude to the Kingdom* many examples of the everyday applications of the gospel of Jesus Christ under pioneer conditions in western America; how through co-operation in material achievements spiritual values may be realized. The book includes a story in detail of the origin and the accomplishments of the Perpetual Emigration Fund over the whole period of its functioning from its beginnings in 1849 to its seizure in 1887 by the U. S. marshall under

authority of an act of Congress. The marshall found in its safe \$2.25 in coin and other assets of \$417,968.50, mostly in outlawed notes of no value. While Church finances were then at low ebb, other Church property confiscated about the same time was not so surprisingly valueless.

Saints in Great Britain who were able to do so responded liberally with donations to the Perpetual Emigration Fund to assist their poor brethren and sisters to migrate to America. Many in America who had been settled only a few years in the Great Basin gave liberally of what they had in produce, livestock, clothing and miscellaneous articles to assist in bringing the emigrants from the Missouri River to the Salt Lake Valley. These details add great interest to the story and oftentimes a touch of humor.

The material and spiritual benefits of a co-operative society are further illustrated in the creation and operation of irrigation canals, co-operative stores, and the Church Welfare Plan now in operation.

Every chapter is amply documented. We congratulate the author on the results of his extensive and painstaking research, and his ability to report his findings in an attractive manner.—M.B.

## CHURCH HISTORY PICTURES

For several years your Library Committee of the general board has been looking for the day when its set of Church History pictures in colors rolled off the press. The day has arrived, and the pictures are beautiful.

Days of gleaning and research were devoted to the subjects in the picture set in order to make them both as interesting and authentic as possible. The result is 97 colored pictures, each 8 by 10 inches in size. The price at the Deseret Book Company is \$3.00 for the set.

The pictures deal with subjects beginning with the birthplace of the Prophet Joseph Smith in the wooded hills of Vermont and continuing down to a portrait of the present president of the Church, President George Albert Smith. There are pictures of story spots, of portraits, and of the Church in action.

The library committee is also preparing a gummed sticker for each picture containing a brief article on the subject. The sticker can be fastened to the back of the mounting paper after the picture is attached.

## WILFORD WOODRUFF

*(Continued from page 506)*

assistant Church historian and later as Church historian, and then in April 1889, following the death of President John Taylor, he became president of the Church.

During his years as president many notable events occurred. Acting upon inspiration he issued the "Manifesto" in 1890 which proclaimed the discontinuing of plural marriage. The Salt Lake Temple, begun forty years earlier by Brigham Young, was completed and dedicated in 1893. Prejudice against the Church began to die down some-

what and the bill providing for Utah's statehood was passed in 1896. The following year he participated in the 50th anniversary of the founding of Salt Lake City.

Wilford Woodruff all his life had listened to and obeyed the promptings of the Spirit; his journals record many illustrations of this. He had sustained many severe physical injuries and always acknowledged his rapid recoveries as blessings from the Lord. He died quietly in San Francisco at the age of ninety-one. —L.C.

Thy parents honor and thy nearest kin,  
And from the rest choose friends on virtue's scale.  
To gentle words and kindly deeds give way,  
Nor hate thy friend for any slight offence.  
Bear all thou canst; for Can dwells nigh to Must.  
These things thus know.

—Pythagoràs (500 B.C.)

# Music

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I am tired of hearing love songs in Church. I rebel at having to listen to Ave Maria, Danny Boy, Indian Love Call, The Old Refrain, and The Rosary in Church. The carelessness and lack of good taste which allows such music to be brought into a church service is something to be frowned upon. Sometimes it happens that the organist has never learned anything other than the above named pieces, or others of their kind. Then it is time that new music be procured and learned in short order.

Organists must spend some time in practicing new music. We need more organists everywhere, and in many wards we are in need of better trained organists. A recent ward bulletin included this announcement: "There are not enough organists in our ward! The same people are being asked to play for several organizations. Someone is losing an opportunity to improve himself and be of service to others. The organ is available for practice to any member of the ward who will study."

Music is the Church's most powerful artistic ally. By such music we

do not mean romantic melodies. Any service conducted on the Sabbath day requires sacred music, and from this standard, I believe, we should never depart. Sacred music on Sunday should be an invariable law.

Secular music in a worshiping assembly offends those who come to worship. The Savior said, "It needs must be that offenses come, but woe to him by whom they come." There is ample time and opportunity during the week for secular music, so let us be happy in providing sacred music to praise the Lord on His day.

We do not play a concert in Church on Sunday. We play such music as will promote faith and worship. When a man attends a church service he should hear music that he hears nowhere else. His experience should be unique. The music should not be considered amusement. The music should not be theatrical, or rhythmical, or military, or suggestive of romantic love. It should endeavor to be exalted and noble, rather than popular and jingly. It should be beautiful rather than merely pretty.

—Alexander Schreiner

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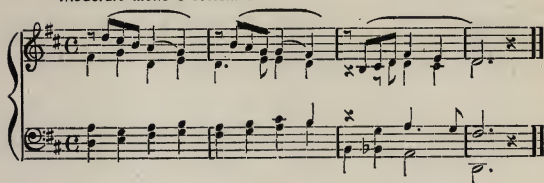
"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psalm 19:14.)

# *Sacramental Music and Gem for January and February*

## **PRELUDE**

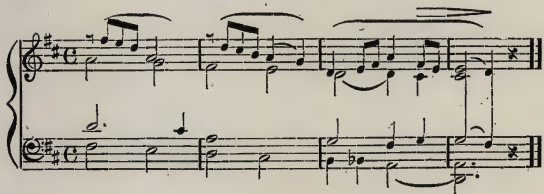
Moderato molto e sostenuto

Gerrit de Jong, Jr.



How great the wisdom and the love,  
That filled the courts on high,  
And sent the Savior from above  
To suffer, bleed, and die.

## **POSTLUDE**





# Ward Faculty — Teacher Improvement

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## THEME FOR JANUARY: A DEMONSTRATION IN CO- OPERATIVE LESSON BUILDING

SUCCESSFUL teaching arises at that point where the teacher and pupils become one in action as together they pursue ideas and arrive at findings which are the product of community thinking. Such lessons are a joyous adventure to the teacher leader and a satisfying experience to the pupil learners whatever the age of the group may be or the subject studied. Teachers of the gospel of Jesus Christ are dealing with a field of learning which lends itself particularly well to co-operative action by teachers and pupils. This lesson, prepared for teachers in service, is aimed at suggesting ways in which such co-operation can become a part of a teaching plan.

### TYPES OF CO-OPERATIVE LESSON BUILDING

Teachers of all time who have been eager to have their pupils learn have recognized the need for (a) pupil participation, (b) a method for checking the mental concepts gained, and (c) the application of new ideas into the pattern of behavior practiced by the learner. Various types of co-operative lesson building have been devised as an

aid toward the realization of these goals.

Common teaching techniques of this type are:

*Socialized Recitation.* Group activity, group interests, and group loyalty characterize such a recitation; pupils recognize that they may freely enter into discussions in which they express their own ideas, relate their personal experiences, and argue in support of definite points of view. Such teaching indicates that teacher and pupils have responsibility for planning and carrying forward the course and that both will assume responsibility for special topics, original investigations, demonstrations and equipment. (For a more complete account of this teaching method see Wahlquist, *Teaching as the Direction of Activities*, p. 85-89.)

*Discussion or Directed Conversation.* This technique is of a more spontaneous nature than the socialized recitation in that it may or may not arise from recitation by the pupils; throughout the teacher retains the position of leadership and directs the activities of the period in a first-hand manner.

In the teaching of pupils ten years of age and above such a meth-

od is thought of as *discussion*, with young children *conversation* is usually the term used; both call for conversation on a pertinent topic and depend on (a) the leadership of the teacher, and (b) the appeal of the subject-matter (for which the teacher is also partially responsible). The teacher raises the problems or guides the pupils to do so, stimulates, guides, directs, and evaluates the thinking of the pupils. The success of such spontaneous thinking calls for a common core of knowledge through some previous experience or interest; upon this base a sharing of ideas can be both interesting and rewarding to the group.

*Panel Discussion and Symposium.* These teaching methods stress the activity of a few class members for the major portion of the period and usually provide a questioning period for the complete class for part of the time.

A panel discussion usually involves from three to five members with one member serving as chairman. The chairman (often the teacher) puts questions to the panel, who have not made preparation and directs the thinking they do on the subject under discussion. The audience is usually asked to put questions to the panel near the close of the period. The writer remembers a very stimulating class period in a Gospel Message group when near the Christmas holiday a panel discussed the problem, "How Will the Keeping of the Word of Wisdom Effect My Keeping of the Christmas Season?"

A *symposium* is usually made up of about the same number of members as a panel but the topic to be discussed is announced to the members prior to the discussion and they in turn make preparation to give short talks on various aspects of the problem. A chairman directs their presentations, raises questions, and calls for questions from the audience.

The *symposium* usually brings a more thoughtful approach to a problem but a panel discussion has the spice of spontaneity in its favor. Both techniques call for a chairman who is tactful, is apt at keeping the thinking to the subject, and has the ability to make an effective summary.

*Dramatization or Dramatic Play.* A retelling of a story in dramatic form, when it is done simply, adds much to the interest of a lesson because of the creative opportunity it gives the characters.

Dramatizations given in Sunday School classes are usually done spontaneously with a minimum of properties and costumes. Those who have worked with this art form as a teaching tool know that characters are freer to express themselves if dialogue is created by the speaker as he performs through his familiarity with the ideas and sequence of the story. Such dramas can be presented with profit several times during a class period with a new cast each time.

The young child while entering into the above simple dramatizations also participates in a fanciful

dramatic play in which he lives ideas learned; being the reliable postman or the courageous fireman are examples of dramatic play.

### CREATING A BACKGROUND FOR PUPIL PARTICIPATION

The above four teaching techniques which involve teacher and pupil in activity during the lesson hour are methods which all teachers would do well to perfect.

The teacher who would put them into operation will create a classroom atmosphere which encourages pupil effort and at the same time insures pupil security. This is done in the countless ways in which the teacher builds good pupil-teacher and pupil-pupil relationships.

Centuries ago a great teacher taught a significant truth about expression: "Out of the abundance of the heart, the mouth speaketh." In recognition of this truth teachers will select lessons of deep interest to pupils and motivate the subject well when participation by pupils is to be called for.

In all of the above types of pupil-teacher lesson taught classes, the teacher must be willing to direct the period in an informal manner. Pupils must be willing to give way to the teacher when in his judgment the discussion is going afield. The democratic spirit of fair play must

be ever in evidence. Throughout the entire class period the teacher must remain the wise leader of the group, initiating the problem for study, directing activities decided upon, and bringing the learnings of the hour into sharp focus of attention.

### PLANNING DEMONSTRATION

At least one teacher of the faculty meeting group should plan to demonstrate one of the above techniques. If members of an older class are used to show how a socialized recitation, a discussion, a panel, or a symposium can be carried out about thirty minutes should be allotted for the demonstration. If a younger class is to participate in a conversation period or dramatization about twenty minutes will be a better time allotment.

The demonstrating teacher is referred to *The Instructor*, August 1947, p. 389-393 for help in setting up arrangements and making plans for the presentation.

Assignment: Driggs, *The Master's Art*, Section Two, Chapter XIV, "Co-operative Lesson Building"; Wahlquist, *Teaching as the Direction of Activities* Unit II, Chapters III, VI and VII.

These references should be studied carefully before the faculty or union meeting for January.

—Eva May Green

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The right-minded man, ever inclined to righteous and lawful deeds, is joyous day and night, and strong, and free from care. But if a man take no heed of the right, and leave undone the things he ought to do, then will the recollection of no one of all his transgressions bring him any joy, but only anxiety and self-reproaching.—Democritus (400 B.C.)

# References for January Lessons

These references will be printed two months in advance of when they are to be used. They follow the lesson schedules for the classes as outlined on the large lesson chart which will be distributed to each ward and branch superintendent.

## Abbreviations

*Church News*—Saturday Church

Section of *Deseret News*

*Era*—*The Improvement Era*

*Instructor*—*The Instructor*

*R. S. Mag.*—*Relief Society Magazine*

## FIRST INTERMEDIATE DEPARTMENT

### History of the Church for Children

#### Chapter 1. Why Joseph Smith Prayed

David O. McKay, "The Prophet Joseph Smith on Doctrine and Organization," *Era*, vol. 48, Jan., 1945, pp. 45-46. References to conditions of early 19th century.

"The Smith Family," *Instructor*, vol. 79, Jan., 1944, p. 30. Tells of neighbors' comments on character of Joseph Smith and his father's family.

#### Chapter 2. What Joseph Smith Learned

"The Smith Family," *Instructor*, vol. 79, Jan., 1944, p. 30. Tells of neighbors' comments on character of Joseph Smith and his father's family.

Joseph Fielding Smith, "Significance of the Prophet's Vision," *Church News*, July 7, 1944, p. 10. What Joseph learned from his vision; what new ideas came to the world through it which could not, due to his limited experience, have been imagined.

#### Chapter 3. Joseph Smith Had a Heavenly Visitor

"The Smith Family," *Instructor*, vol. 79, Jan. 1944, p. 30. Tells of neighbors' comments on character of Joseph Smith and his father's family.

#### Chapter 4. Joseph Smith Read a Very Old Book

Franklin S. Harris, "The Book of Mormon: Message and Evidences," *Church News*, July 6, 1946, p. 6. Reactions to the

publication of the Book of Mormon, both past and present.

"Ancient Records on Metal Plates," *Church News*, Sept. 7, 1946, pp. 10, 19. Discussion of mention of various uses for metal plates in ancient recordings, Chaldean, Persian, Egyptian, Jewish, Roman, etc.

Nathan Tanner, Jr., "My Visit to David Whitmer," *Instructor*, vol. 80, Oct., 1945 pp. 469-471. Detailed account of David Whitmer's testimony; description by Whitmer of method of translating used by Joseph Smith.

Joseph Fielding Smith, "A Testimony Against the World," *Church News*, Aug. 26, 1944, p. 10. Testimony of Oliver Cowdery, upon his return to the Church after apostasy, concerning divinity of the Book of Mormon and his part in the translation.

Ariel L. Crowley, "The Anthon Transcript," *Era*, vol. 47, Sep., 1944, p. 542. A good-sized reproduction of Book of Mormon characters as originally copied by Joseph Smith.

## SECOND INTERMEDIATE DEPARTMENT

### Leaders of the Scriptures

#### Chapter 1. Elijah, the Humble

Joseph F. Smith, "The Coming of Elijah," *Church News*, Oct. 7, 1944, pp. 14, 16. Discussion of the coming of Elijah and the significance of this event.

J. Reuben Clark, Jr., "Demand for Proper Respect of Human Life," *Era*, vol. 49, Nov., 1946, p. 688. Brief comments on Elijah's miracles.

#### Chapter 2. Elijah, the Courageous

George Albert Smith, Conference Address, *Era*, vol. 48, Nov., 1945, pp. 718-720. Brief comments on Elijah and the priests of Baal.

## JUNIOR DEPARTMENT

### Our Church

#### Chapter 1. Looking At Life

Franklin L. West, "Be Not Afraid," *Church News*, Feb. 16, 1946, pp. 10, 12. Inner peace and contentment come from keeping the commandments of God.

John A. Widtsoe, "Faith Under the Atomic Bomb," *Church News*, April 13, 1946, p. 4. God remains the ruling power of the universe.

Le Grand Richards, "The Gospel Bears

Answers To All Life's Problems," Church News, April 13, 1946, p. 8. The gospel message is an answer to life's problems.

Oscar A. Kirkham, "Why the Church and the Religious Life," Church News, April 15, 1946, p. 15. People want to know the truth.

"Pres. Clark Appeals for Return to High Ideals," Church News, July 6, 1946, pp. 1, 5. The opportunity of youth is here and now.

Matthew Cowley, "Seek Ye the Kingdom of God," Church News, Oct. 12, 1946, p. 4. Seeking the kingdom of God should be our first concern.

Milton Bennion, "Life Ideals for Youth," Instructor, Jan., 1947, pp. 32-33, 51. A listing of goals to strive for.

Sidney B. Sperry, "Eternal Values in the Teachings of the Church," Era, August, 1947, pp. 509-510, 560-562. Modern trend is to deny religion. Only religion able to withstand cynical onslaughts is true religion from God.

## Chapter 2. Through The Eyes of David

Sidney B. Sperry, "David—Great King of Israel," Instructor, March, 1944, pp. 126-128. A brief account of the life of David.

## Chapter 3. The Bible Through The Ages

Franklin S. Harris, Jr., "The Book of Mormon and the Bible," Church News, Aug. 10, 1946, pp. 10, 12. Attitude of the Church toward the Bible.

Sidney B. Sperry, "Modern Translations of the Bible," Instructor, Feb., 1945, pp. 70-73. King James version of the Bible compared with modern translations.

Calvin T. Ryan, "Let Them Grow Up On The Bible," Era, April, 1945, pp. 192, 216. How the Bible has influenced people.

## ADVANCED JUNIOR DEPARTMENT

### The Church of Jesus Christ

#### Lesson 1. Why Jesus Established His Church

Ezra Taft Benson, "A Major Responsibility," Era, vol. 50, June, 1947, pp. 361-362. Preaching the gospel a major responsibility.

Harold B. Lee, "On Earning Salvation," Era, vol. 50, May, 1947, pp. 290-291. Prime purpose of the organization of the Church is for the "perfecting of the Saints."

Stephen L. Richards, "Our Work—Missionary Service to the World," Era, vol. 48, May, 1945, p. 644. Phenomenal missionary labors the outstanding organized accomplishment of the Mormon Church.

George Albert Smith, Conference Address, Era, vol. 48, Nov., 1945, pp. 714, 723. Our Church charged with the responsibility of delivering the message of the Savior.

George Albert Smith, "Neighborly Love and Tolerance," Instructor, vol. 81, Jan., 1946, pp. 1-4. Christ's Church established to teach the gospel plan.

Harold B. Lee, "Why The Church?" Church News, Mar. 3, 1945, pp. 10, 12. The Church the power of God unto salvation.

Charles A. Callis, "Glorious Destiny to Preach Gospel," Church News, Oct. 13, 1945, pp. 8, 20. Church destined to evangelize the earth.

Milton R. Hunter, "Most Important Duty to Preach Gospel," Church News, April 13, 1946, pp. 10, 14. Missionary work is God's work.

George Albert Smith, "The Church with Divine Authority," Church News, Sept. 28, 1946, p. 1. Church established so men could receive divine ordinances and the gospel plan.

Sidney B. Sperry, "The Church—A Divine Institution," Church News, Dec. 14, 1946, pp. 10, 12. The Church, the institution set up by God to lead and guide men to eternal salvation.

George F. Richards, "Love of Mankind," Era, Nov., 1946, pp. 694, 758. The Savior's love for mankind shown in His plan of salvation as taught by the Church.

#### Lesson 2. "Fishers of Men"

J. Reuben Clark, Jr., Conference Address, Era, vol. 48, May, 1945, pp. 293-294. A brief discussion on those who are in the service of the Lord.

Russel B. Swensen, "Missionary Methods in the Early Christian Church," Instructor, vol. 82, May, 1947, pp. 218, 223. Methods and materials used by the early Christian missionaries.

David O. McKay, Conference Address, Church News, April 14, 1945, pp. 15, 20. Parables of Jesus discussed briefly with comments on the Pharisees and Sadducees.

Stephen L. Richards, "A Challenge to Missionary Service," Church News, Oct. 13, 1945, p. 7. Our mission to preach the gospel.

Charles A. Callis, "Glorious Destiny to Preach Gospel," Church News, Oct. 13, 1945, pp. 8, 20. Our church, a world-wide church; our mission, to preach the gospel to all.

Levi Edgar Young, "Palestine in the days of the Savior," Era, Aug., 1944, pp. 484-485. Palestine described.

Albert E. Bowen, "The Son of God," Church News, Jan. 1, 1944, p. 11. Jesus chose humble men for his ministry.

## SENIOR DEPARTMENT

### Our Standard Works

#### Chapter 1. What Is Scripture?

J. Reuben Clark, Jr., "The Way of Unity," Era, May, 1944, p. 270. Scripture defined and briefly discussed.

Sidney B. Sperry, "Nature and Origin of Modern Scripture," Church News, Nov. 23, 1946, pp. 10, 12. Comments on the origin and source of modern scriptures.

#### Chapter 2. The Scriptures of the Latter-day Saints

Franklin S. Harris, Jr., "The Book of

Mormon and the Bible," Church News, Aug. 10, 1946, pp. 10, 12. The nature, purpose, content and value of the Book of Mormon in relation to the Bible.

Levi Edgar Young, "Searching the Scriptures," Church News, Oct. 26, 1946, p. 11. Great values derived from reading the scriptures.

Sidney B. Sperry, "Nature and Origin of Modern Scripture," Church News, Nov. 23, 1946, pp. 10, 12. Modern scripture discussed.

Calvin T. Ryan, "Let Them Grow Up On the Bible," Era, April, 1945, pp. 192, 216. Comments on the value of reading the Bible.

Editorial, "The Standard Works," Church News, June 9, 1945, p. 1. The standard works should be owned and read by all Latter-day Saints.

Russel B. Swensen, "Methods of Studying Scripture," Instructor, Feb., 1945, pp. 66-69. Practical methods of studying scripture.

### Chapter 3. How The Scriptures Influence Life

Bruce R. McConkie, "Men Must Learn Doctrines of Kingdom," Church News, April 12, 1947, p. 6. Knowledge necessary to gain salvation.

Bruce R. McConkie, "Can Man Govern His Thoughts?" Era, March, 1945, pp. 124-125, 165. Pondering and studying the scriptures a way to govern one's thoughts.

Joseph L. Wirthlin, Conference Address, Era, May, 1947, pp. 328-329. Reading the scriptures helps to protect us against evil.

Harold B. Lee, "Your Search for Truth," Church News, June 9, 1945, p. 10. Knowledge of scriptures enables us to serve God in righteousness.

Charles A. Callis, "Testimony from the Book of Mormon," Era, November, 1946, pp. 709, 717. Book of Mormon teachings inspire us to greater service.

Le Grand Richards, "The Book of Mormon An Aid to Testimony," Era, Nov., 1946, pp. 709, 748. Knowledge of the Book of Mormon strengthen our testimony of the gospel.

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## HOW OUR PIONEERS HELPED TO ADD NEW STARS TO OUR FLAG

(Continued from page 512)

day Saint faith have played an important role in bringing the star of the "Gem State" into our flag, and keeping it bright in that banner.

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*Frontier Law*, McConnell and Driggs. A firsthand account of the struggles of other pioneers in the making of Idaho.

*Wild Roses*, Howard R. Driggs. A novel portraying the advent of home-building pioneers into Teton Basin, (Pierre's Hole) Idaho.

# Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

## ADULTS IN THE JUNIOR SUNDAY SCHOOL

**A**s adults in the Junior Sunday School what can we do to make our little children feel at home and comfortable in this environment?

### *The Superintendency*

**A**—The Sunday School superintendency has a responsibility in representing the priesthood, and teaching the children to honor it. In fulfilling part of this responsibility they can invite the bishopric into the Junior Sunday School and make them and some of their duties known to the children.

**B**—The superintendency also has a great responsibility in choosing a supervisor and teachers who love our Heavenly Father and keep His commandments and who also love and understand little children. These people must also have a desire to teach and to attend church. Leaders possessing these qualities will naturally bring into the Junior Sunday School a spirit of reverence, understanding, love and friendship. This will be absorbed by the children, who will grow and develop through these rich spiritual contacts.

### *The Teacher*

**C**—It is a teacher's responsibility to be helpful and tactful, therefore, teachers must show the same respect

for the children that they expect the children to show them. What a teacher wants a child to do she must do herself. She should not laugh at a child for something that is amusing to her but serious to the child. In turn a teacher should laugh with a child at something that is equally amusing to them both. A teacher must be sure that her own hat and coat is removed before she asks a child to remove his. She must sing the songs and act out the finger-plays she is asking the child to respond to. A teacher should recognize a child's contribution and let the child know that this help is wanted and appreciated.

**D**—Names are important, they give children a sense of security and belonging. A teacher should learn the names of the pupils in her group as soon as possible. If a child has a nickname that is used exclusively, the teacher can make the child feel much more at home and more secure by using the nickname. The teacher's name should be known to the child, so that the child can count her as a friend and an individual, not just a nameless teacher. Teachers are ideals and examples to children so they should always be perfect examples in dress, speech, actions and morals.

*Teachers and Deacons*

E—To small children the deacons and teachers are adults. They are present every Sunday and are a definite part of the spiritual experience a child is having. Through their own actions, these boys can help teach the child the proper respect for authority, the correct attitude during prayer and administration of the sacrament. They can also help the child to learn to take the sacrament with the right hand. A wise leader will use these boys in acquainting the children with the rituals of the church, and will also bring them into the class period when a youth of that age can enrich the lesson. This might be done by inviting the deacon or teacher in advance, to be prepared to tell some actual experience that has helped him. This incident should, of course, help clarify the objective of the lesson or the concept being taught.

*Parents Who Come to Junior Sunday School*

F—We are cooperating with the family in helping the children to learn to love our Heavenly Father and to influence young lives for good, therefore, parents should be encouraged to participate in the Junior Sunday School. Some children are naturally timid and too shy to be happy around strangers; other children have a very real fear of strangers and are lost without the familiar presence of mother or father. In such cases to force the parents to leave the child alone could result in a feeling of insecurity that the child might never outgrow. We

must consider the child's emotions and have well-loved and familiar people present while they are becoming oriented to the Sunday School situation. To have parents work in the church where their children are, especially very young children, is an ideal arrangement. The special talent of some parents, either mother or father, may be of great help in presenting the lessons. The talent might be in music, in storytelling, or many other lines that are helpful in teaching young children.

The health of the children is another problem to be considered. We should not allow sick children to come to Sunday School, for the sake of the sick child and also so as not to expose the other children to colds or other communicable diseases. In this capacity a mother who is a trained nurse or a father who is a doctor, could readily recognize the symptoms and give each child a quick examination upon entering the Sunday School. Children who are ill could be sent or taken home before the whole Sunday School has been exposed. In the event that a child should be taken home for this reason, he should be made to feel that you are anxious for his return when he is well.

When parents are present as visitors there should be chairs for their comfort and they should be invited to participate in all of the activities with the children and teachers.

Several of our Junior Sunday Schools in new districts, such as veterans' and students' housing

locations, are staffed entirely by young mothers and fathers who are learning to enjoy children by teaching them the gospel and by freely entering into the child's realm of activity in the Sunday School situation. These schools are very successful and provide a fine experience for both the children and the parents.

*The Junior Sunday School as a Missionary Agency*

The importance of the missionary work of our Junior Sunday School workers in bringing parents back into the church cannot be overlooked. In many instances parents who have not been attending church until they brought their young children to Sunday School, have had their interest in the church renewed and strengthened by listening to some fine teacher teaching the principles of the gospel to their own child. Thus they have become regular members of the congregation and their lives and the lives of their children have been made happier. When a parent brings his child to Sunday School it is a fine opportunity for the teachers to welcome him and to invite his help in the Sunday School and ask him to return the next Sunday. This will interest many people who do not have the habit of going to church.

—Claribel W. Aldous

This article closes a discussion of general problems relating to the work of the Junior Sunday School. It is our hope that the series has proven helpful to you.

Next month's article, "Plan for the Day," opens a series of discus-

sions designed to help teachers with problems relating to the class period.

### SACRAMENT GEM

See page 534 for prelude and postlude to use with gem.)

Jesus, Savior, I love Thee,  
And I'll quiet be  
As I take the sacrament  
I'll remember Thee.

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This is a bright real story book for 2 to 4 year olds.

*Just Like Me*—by Ruth MacKay, Pictures by Pelagie Doane, Published by Abingdon Cokesbury Press, New York, 1946, \$.50.

*Little Lamb*—by Dahrís Martin, Pictures by Lilly Somppi, Published by Harper & Bros., \$1.50.

A spring-like picture book for the very youngest, about a little lamb whose warm white fleece began falling off, bit by bit, and left Baba very cold. He went to a merchant for a new coat and to the tailor and the weaver, but none of them could help him until finally he asked wise Black Sheep what to do. What he was told surprised him very much.

*Benjamin Busybody*—by Lorraine Beim, Pictures by Violet La Mont, Published by Harcourt Brace & Co., New York, N. Y., \$2.00.

To the very small child who is just beginning to learn how to do things for himself.

*Wake Up! Wake Up!*—by Charlotte Steiner, Published by Grosset and Dunlap, New York, N. Y., \$.50.



When darkness fades and the sun comes up, the rooster gives the signal to wake up. As soon as the barnyard animals hear his crow, the hens, cows and ducks begin a new day.

*Toby's House*—by Lois Maloy, Published by Grosset and Dunlap, New York 10, N. Y.

Toby used to take it for granted that everyone lived in a house. His friends, the chipmunk, duck, butterfly, woodthrush, frog and spider, all lived in houses of their own, though they were very different.

*The New Pet*—by Marjorie Flack, Published by Doubleday Doran & Co., Garden City, N. Y.

A story of children who wanted a new pet. One day something happened and they agreed with Mother that "a baby is the nicest kind of pet."

*Raspberry Patch*—by Grace Paull, Published by Doubleday Doran & Co., Garden City, N. Y., \$1.50.

Mary Jane has more fun than picking raspberries. She discovers that there are a lot of other things in a raspberry patch besides raspberries, such as a daddy long legs, a bee gathering honey for winter, a butterfly flying and a green grasshopper that jumps. Mary Jane asks questions about them all.

*Who Likes the Dark?*—by Virginia Howell, Pictures by Marjorie Thompson, \$1.50.

The day is for growing and running and working. The night is for listening, resting and dreaming. This book is about the night time, a cozy,

snuggle-down-and-listen story that makes you like the dark.

*Ask Mr. Bear*—by Marjorie Flack, Published by Macmillan, 1932, \$1.50.

A modern classic for small children. A story of a boy who wanted to find something for his mother's birthday. The animals try to help him. The pictures are large and colorful.

*The Bird's Christmas Tree*—Written and illustrated by Emma L. Brock, Published by Alfred A. Knopf, 1946, \$1.25.

It was cold and the wind was blowing. It was a very busy time for the nuthatches, the chickadees, the woodpeckers, the sparrows, and the cardinals. But the busiest bird of all was Mr. Blue Jay, when he discovered the delicious peanuts the other birds were quickly and safely tucking away. Winter was almost here. When the snow came it would be hard for them to find something to eat. What could they do? The beautiful surprise awaited them the morning after the heavy snowfall. Children who chuckled over the trials of Mr. and Mrs. Wren will love this little story of the Birds' Christmas.

*Holiday Story Sampler*—by Charlotte Conover, Illustrated by Christine Chisholm. For children from 3 to 10 years, \$2.00.

There are stories in this volume for Lincoln's Birthday, Valentine's Day, Birthday of George Washington, April Fool's Day, Easter Sunday, Independence Day, Halloween, Thanksgiving Day and Christmas.

# HUMOR, WIT, AND WISDOM

## SELECTIONS FROM THE PROVERBS OF SOLOMON

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.

Go to the ant, thou sluggard; consider her ways, and be wise.

Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.

He that walketh uprightly walketh surely; but he that perverteth his ways shall be known.

A false balance is abomination to the Lord: but a just weight is his delight.

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

A wise son heareth his father's instruction: but a scorner heareth not rebuke.

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

## SUCH IS FAME

Celebrity (after lengthy monopoly of the conversation): "But enough about me; let us talk about yourself. Tell me, what do you think of my part in the new play?"

## SUCCESS?

Secretary: "Man has just called. He wishes you to tell him the secret of your success in life."

Financier: "Is he a journalist or—or a detective?"

## PERPETUAL IM-MOTION

"How is it you are late this morning?" the clerk was asked by his employer.

"I overslept," was the reply.

"What? Do you sleep at home as well?" inquired the employer.

## EXPECTATION

Little child (ending prayer): "And please, Lord, put the vitamins in pie and cake instead of cod liver oil and spinach."

## GUILTY CONSCIENCE

"Farmer Brown, I can't come out to see you any more."

"Why, what's the matter, doctor?"

"Every single time I come out, your ducks insult me."

walled meetinghouse was erected. In 1910, Eagle Rock became Idaho Falls. Nine years later, its ward divided into two wards, and on New Year's Day, 1928, the two became four. That was when the Idaho Falls Fourth Ward was created.

The Fourth Ward's beautiful meetinghouse, veneered with red rock from a nearby Indian reservation, was dedicated in 1937 by President Heber J. Grant, who had visited Eagle Rock as a 27-year-old apostle 53 years before.

In 1947, Idaho Falls has three stakes of the Church, a temple, and some well-conducted Sunday Schools. Fourth Ward's Senior and Junior Schools each has a library equipped with pictures, maps and other tools.

All of this is eloquent evidence that Eagle Rock indeed entered a new era when a little group gathered in a parlor there 65 years ago.

—WENDELL J. ASHTON

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### IDAHO FALLS FOURTH WARD

**I**N 1882 Eagle Rock was a little railroad town hugging the banks of Idaho's mighty Snake River. Crusted with waving citizens, an engine three years before had puffed across its bridge for the first time.

Eagle Rock, though young in years, was full of lore. It had smelled the odor of trappers' fresh pelts. It had tasted the dust of cattle moving toward Cheyenne, and it had heard the rough, excited talk of gold seekers scurrying to Montana. Its path-like prairie streets had rumbled with the stagecoach and with ox-drawn freighters bearing their loads of flour and bacon and salt.

But a new era for Eagle Rock began in the fall of 1882—with a meeting in the parlor of one of its humble homes, Gideon Murphy's. It was the first Eagle Rock gathering of the Church of Jesus Christ of Latter-day Saints, some of whose members had come to town with the railroad.

Three years later, the group built a home of their own. It was a plain little frame place, about the size of a double garage. Standing on the bank of the river, it welcomed a sand-blown assemblage each Sabbath. Inside, a coal stove in the middle of the room and wooden benches along the walls kept worshipers comfortable.

In 1886, Apostle John Henry Smith met with the Saints in the small clapboard chapel, and the branch became a ward. Six years later, a rock-

—more on other side